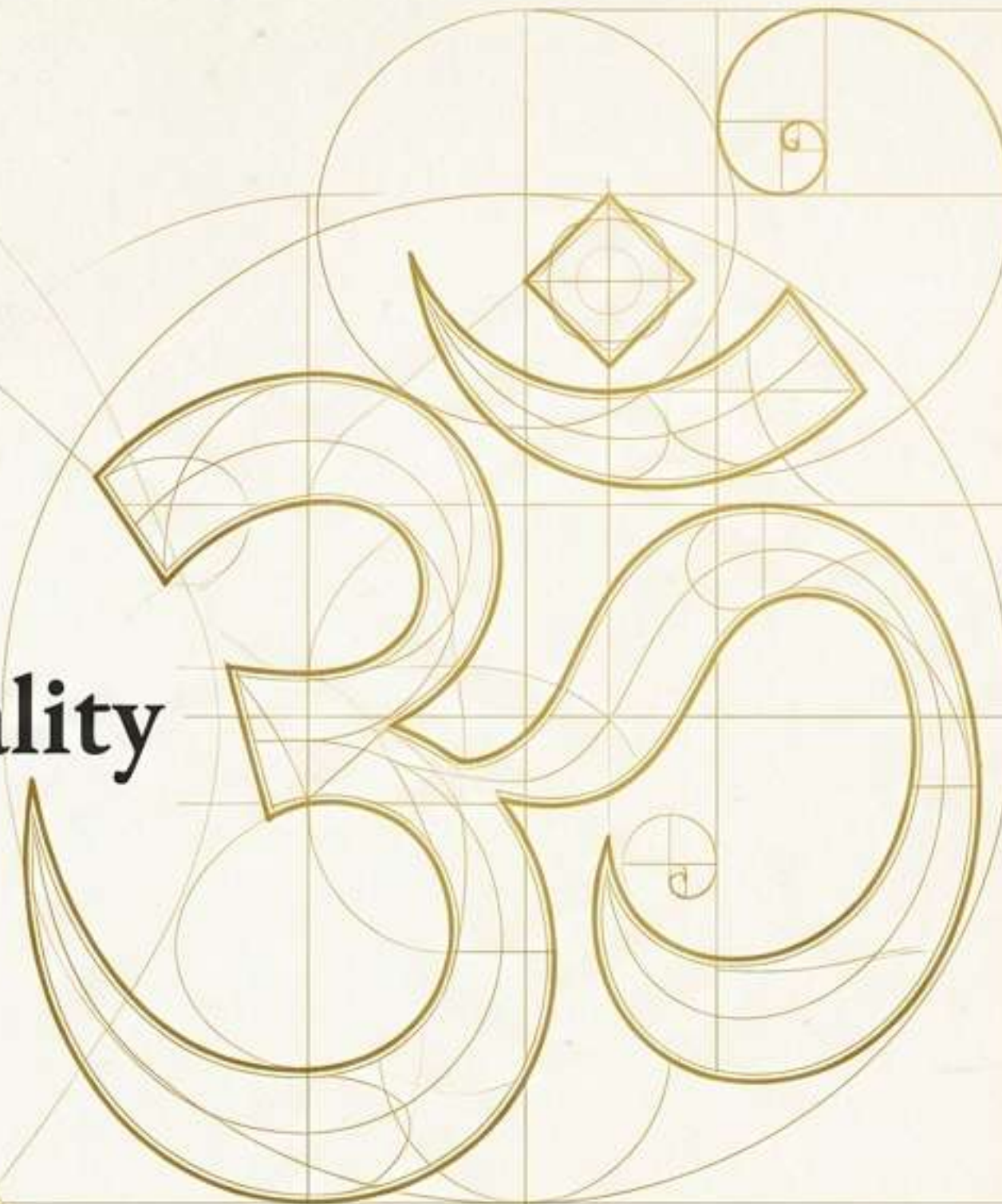


VEDANTA: The Architecture of Reality

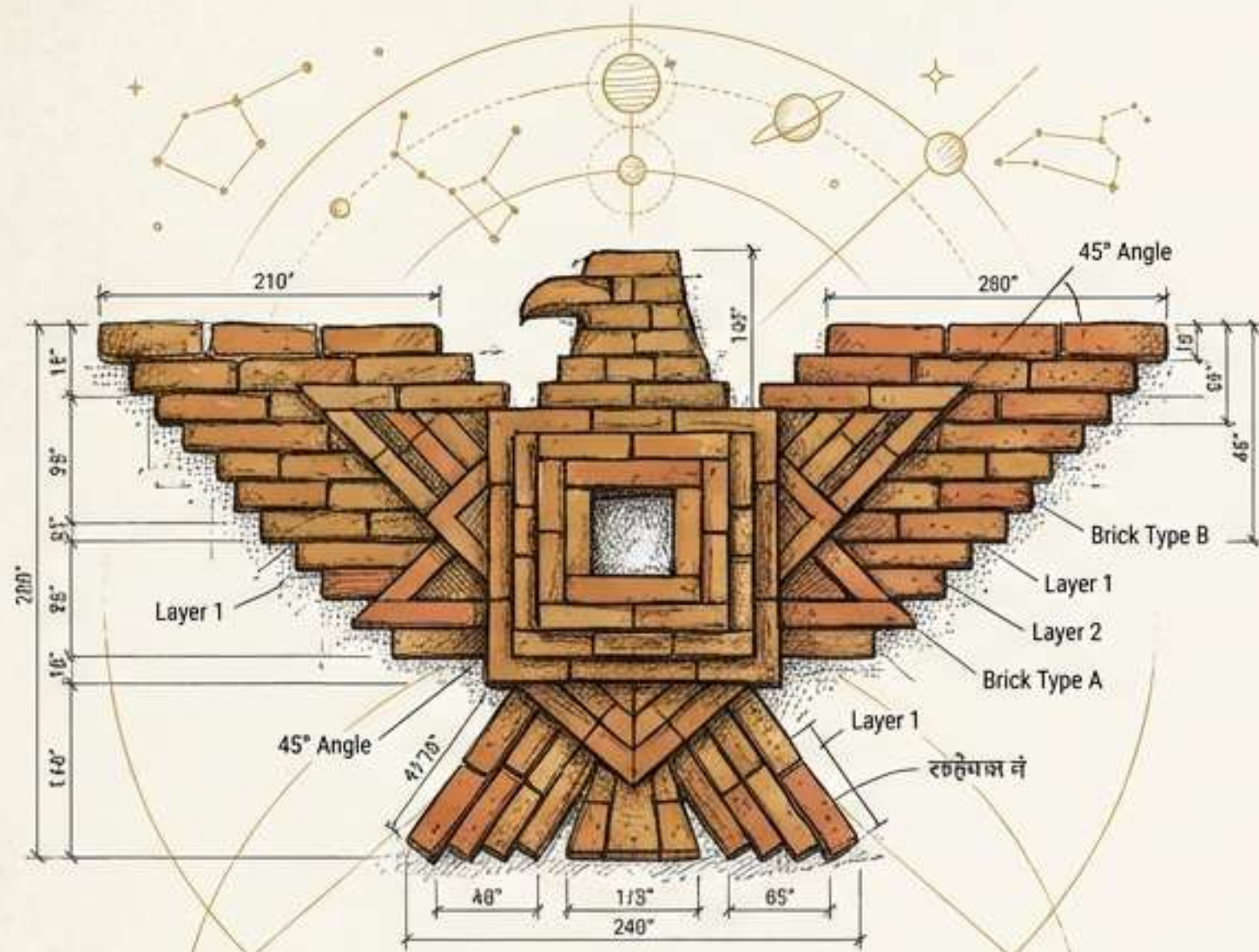
From the rituals of the Vedas
to the Science of the Soul.



Etymology: Veda (Knowledge) + Anta (End/Conclusion)
= The Culmination of Wisdom.

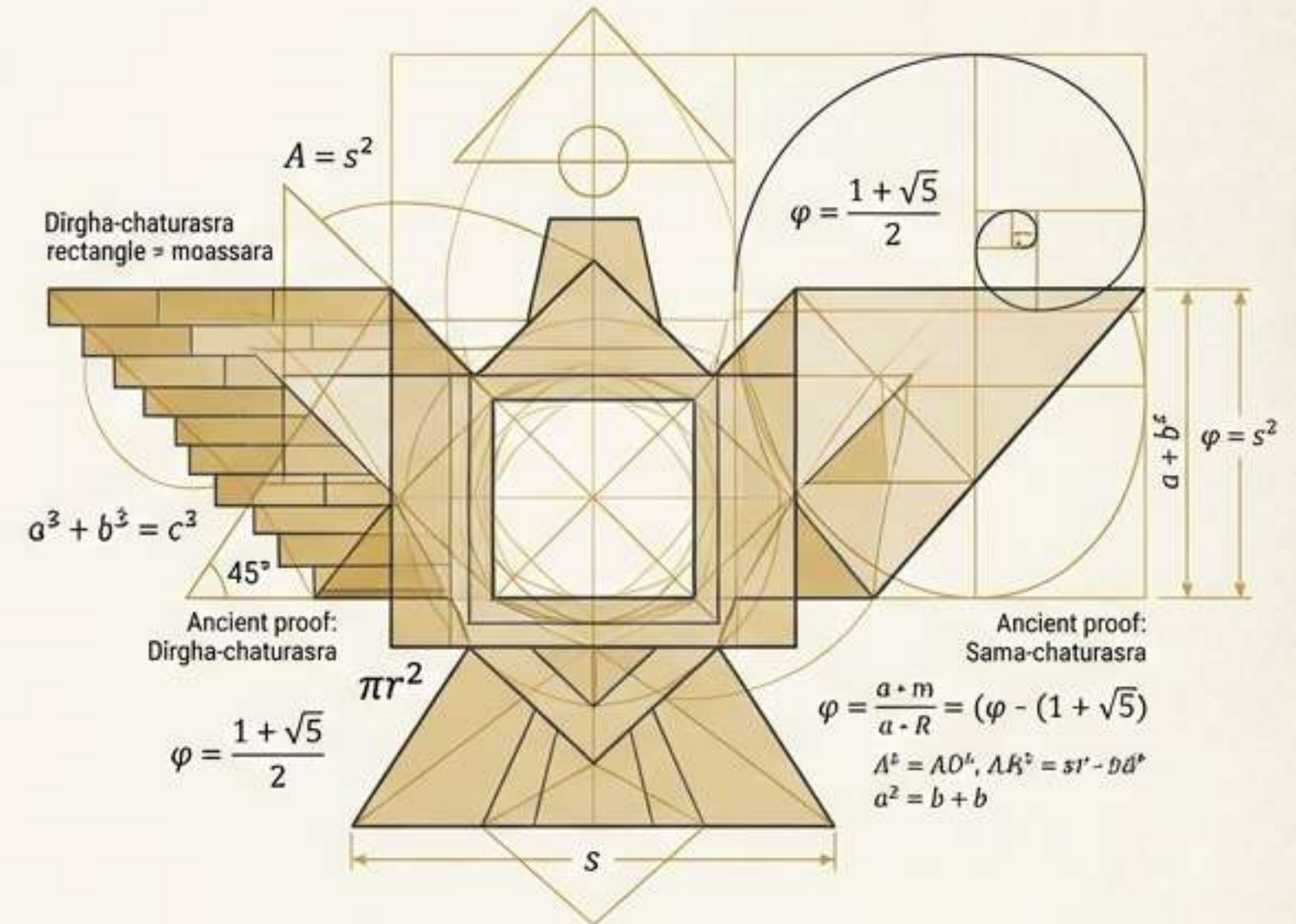


The Origins: From Altar to Abstract



The Spark of Inquiry

- **Ritual to Math:** The construction of fire altars (Karma Kanda) required precise brick layering, birthing Geometry and the Shulba Sutras.
- **Chaos to Order:** Gazing at the stars revealed Rita—an infinite, unchanging Cosmic Order.



The Evolution of Texts



Samhitas: Hymns to Nature.



Aranyakas: Forest Meditations.



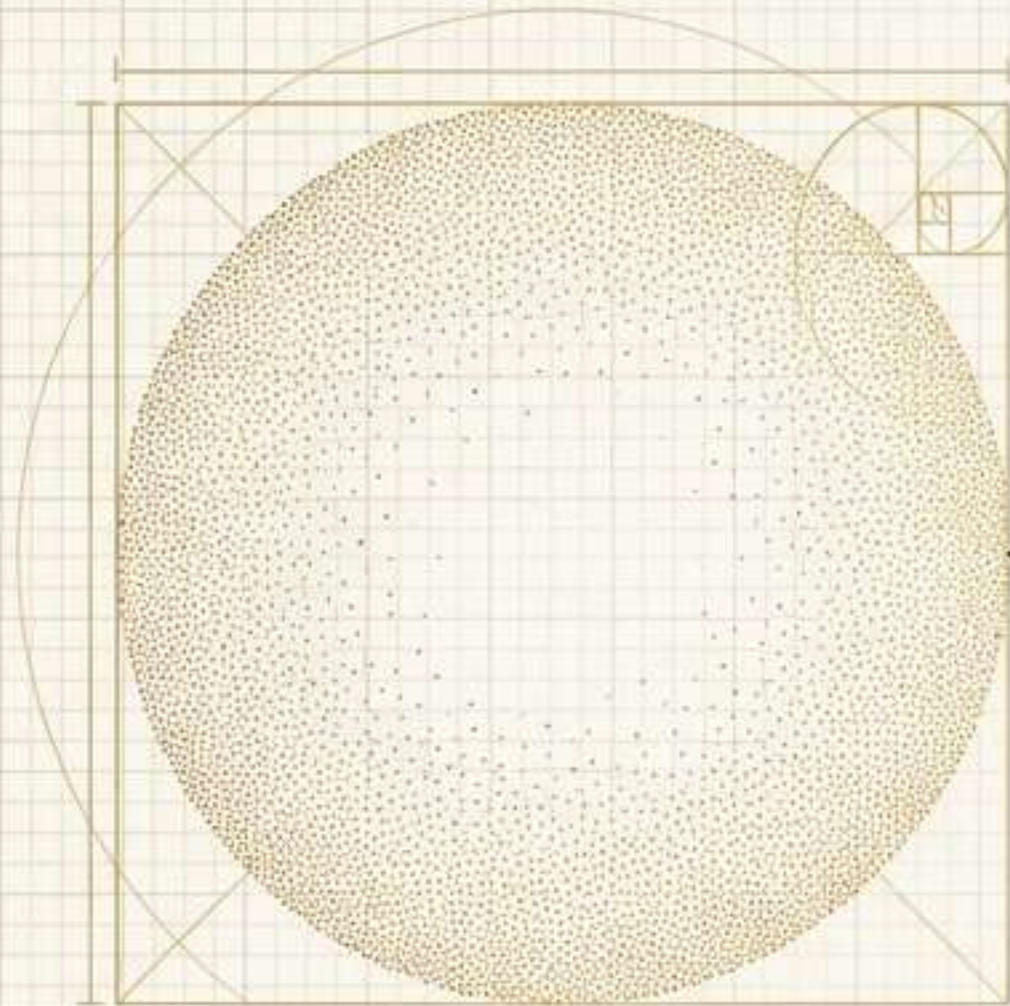
Brahmanas: Ritual Duties.



Upanishads: Pure Philosophy (Jnana Kanda).

The Prasthanatrayi (Triple Foundation): 1. Upanishads (Source) 2. Brahma Sutras (Logic) 3. Bhagavad Gita (Application)

The Macro and The Micro

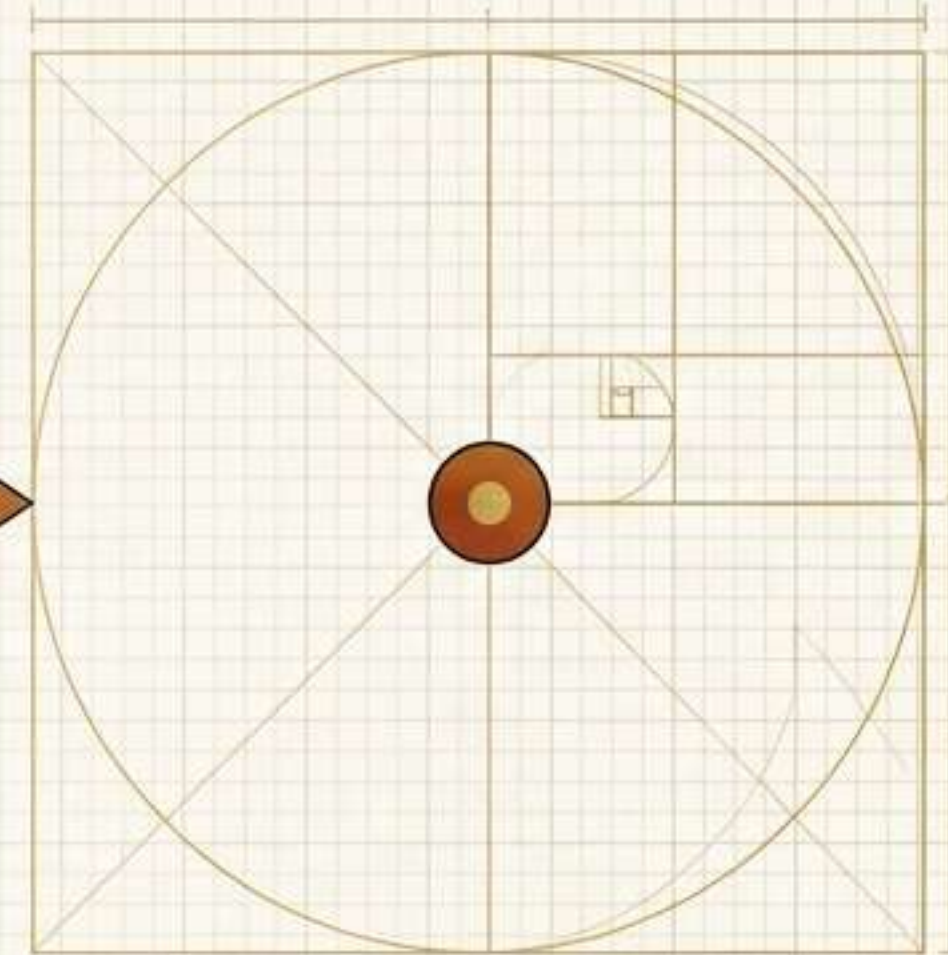
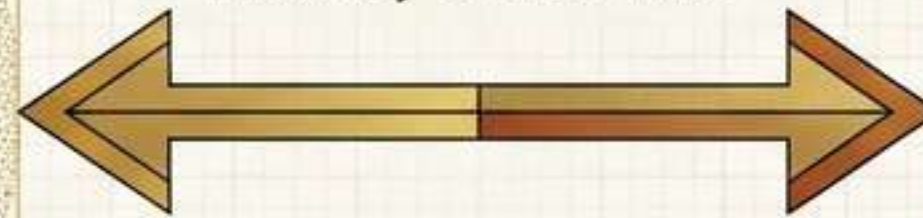


BRAHMAN (The Universal)

The Ultimate Reality. Infinite, Formless (Nirguna), and the Material Cause of the Universe. It is Sat-Chit-Ananda (Existence-Consciousness-Bliss).

The Great Equation

The Central Inquiry:
Are they One or Two?



ATMAN (The Individual)

The Individual Self. Not the body, not the mind, but the eternal Witness within.

Cosmology: The Cycle of Time

in *Cormorant Garamond* (Deep Charcoal, #2C2C2C)

● **The Nature of Time:**
Cyclical and Infinite.
No absolute beginning.

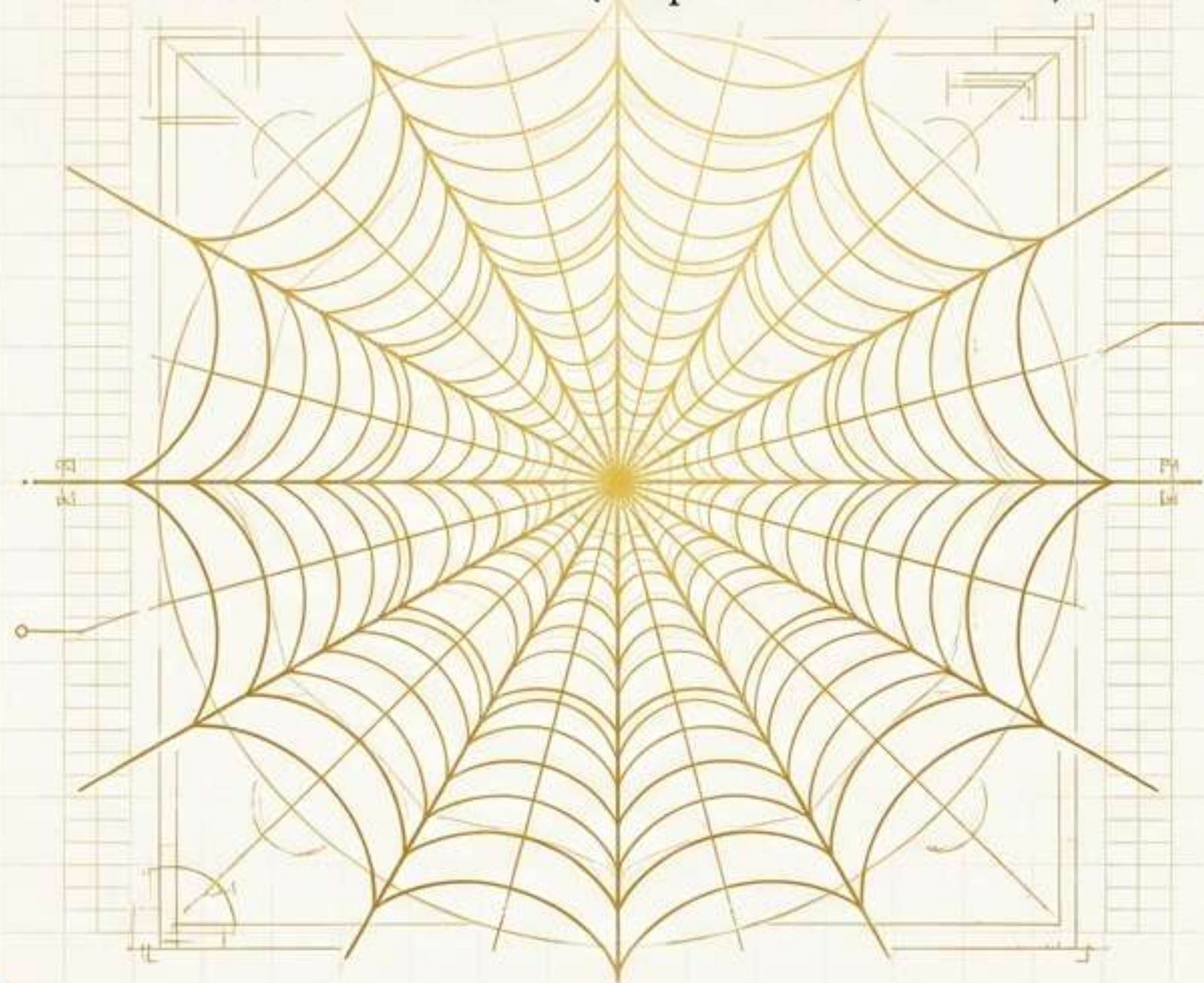
Srishti
(Projection)



↓
Sthiti
(Maintenance)



↓
Pralaya
(Dissolution)



● **The Spider Analogy:**

Just as a spider projects a web from its own body and withdraws it, Brahman projects the universe from Itself without external materials.



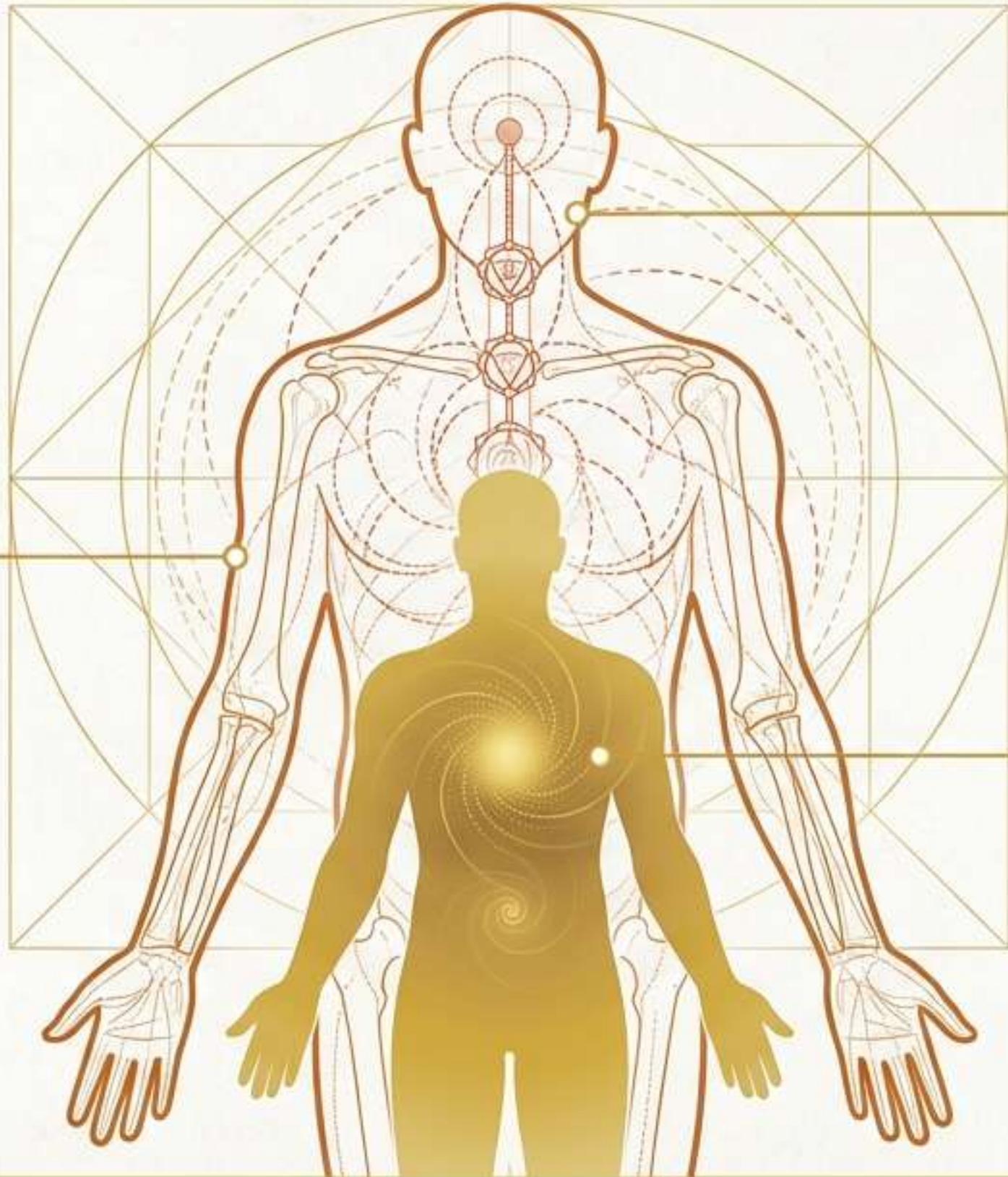
● **Maya:** The power that projects the One as Many. The world is "Mithya"—empirically real, but transcendentally unreal.

The Anatomy of the Soul

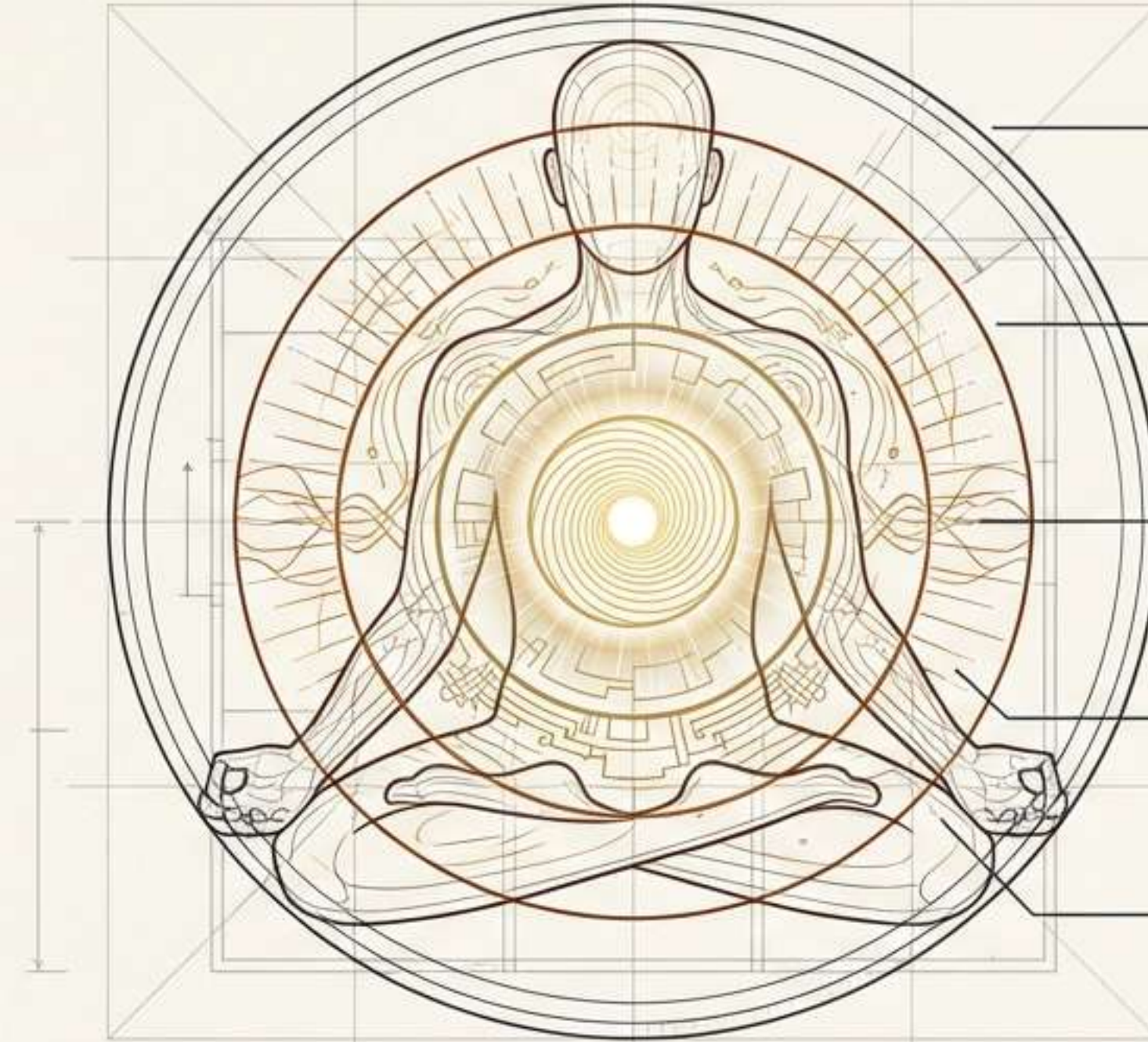
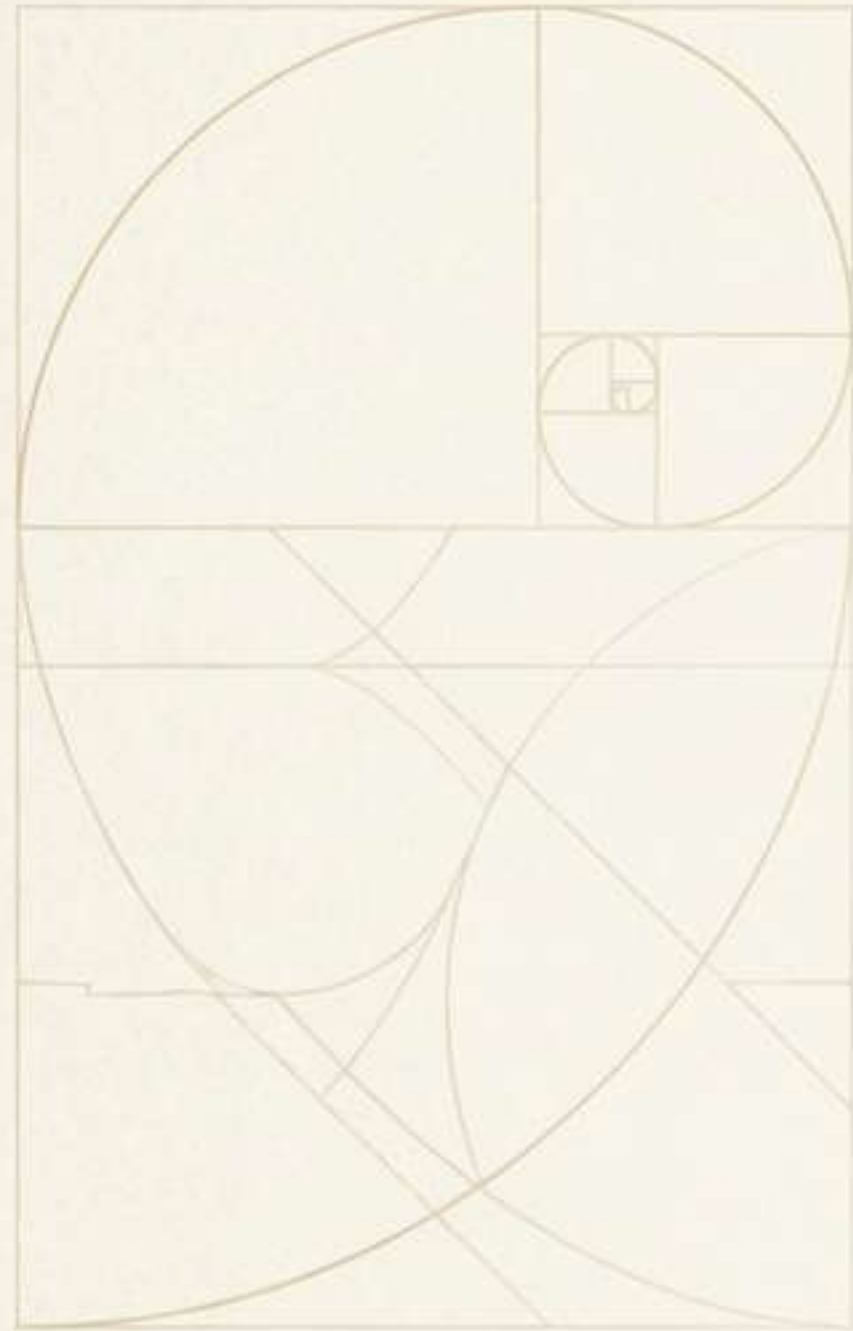
Sthula Sharira (Gross Body):
Flesh, bone, blood.
Subject to birth and death.

Sukshma Sharira (Subtle Body):
Mind, intellect, vital energy.
Transmigrates at death.

Karana Sharira (Causal Body):
The seed state of ignorance.
The blueprint for future lives.



The Five Koshas (Sheaths) of Experience



Annamaya:
Food Sheath (Physical)

Pranamaya:
Vital Energy Sheath

Manomaya:
Mental Sheath (Emotion)

Vijnanamaya:
Intellectual Sheath (Ego)

Anandamaya:
Bliss Sheath (Causal)

Insight: The Atman (Self) is not the sheaths. It is the Witness that observes them.

The Journey of the Soul

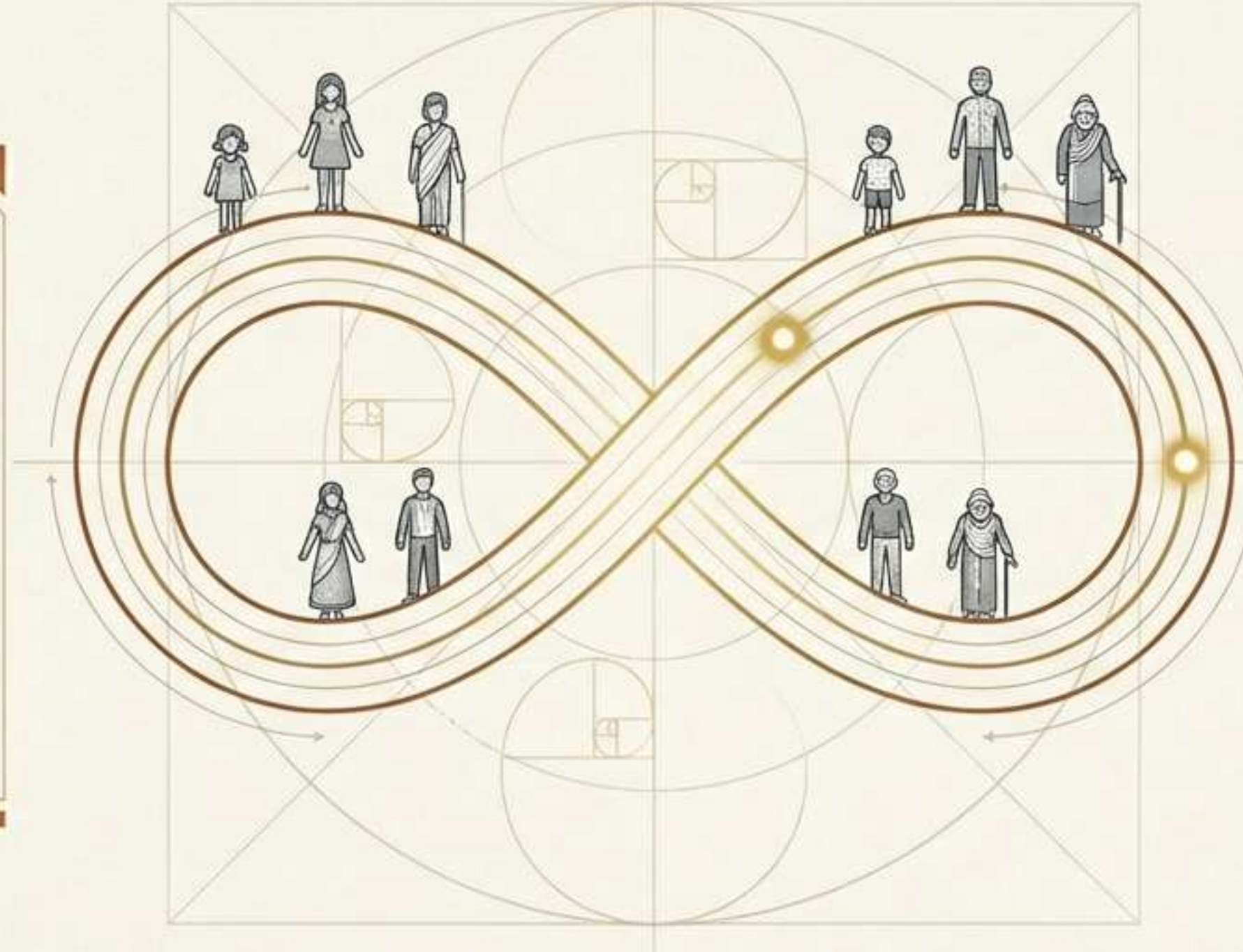
The Comparison:

Western View:

Soul created at birth
(Linear).

Vedantic View:

Soul is Sanatana
(Eternal). It is not born;
it assumes a body like
a garment (Cyclical).



The Insight:

The "Mother & Son" Paradox:

Biological parents provide the body, but the Soul is ancient. The relationship is a temporary role for this specific chapter of an infinite journey.

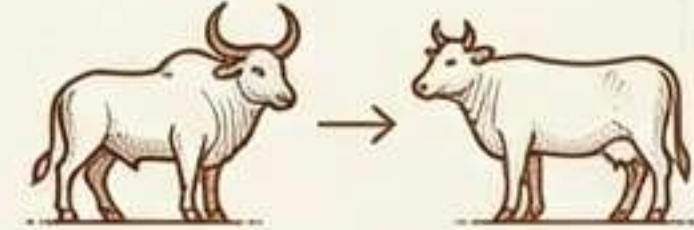
Epistemology: How We Know (*Pramanas*)



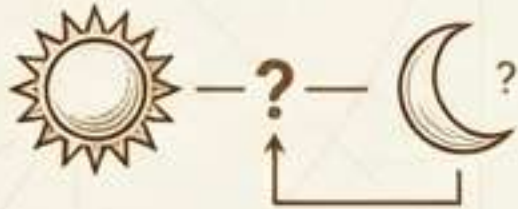
Pratyaksha (Perception):
Direct sense data.



Anumana (Inference):
Smoke implies fire.



Upamana (Analogy):
Learning by comparison.



Arthapatti (Postulation):
Deriving facts to explain contradictions.



Anupalabdhi (Non-perception):
Knowing something is absent.



Shabda (Testimony):
Scriptural data. Crucial for understanding Brahman.

Note: Logic works for the finite. Scripture is the data for the Infinite.

Theories of Causation: How One Becomes Many

Satkaryavada (Pre-existence)



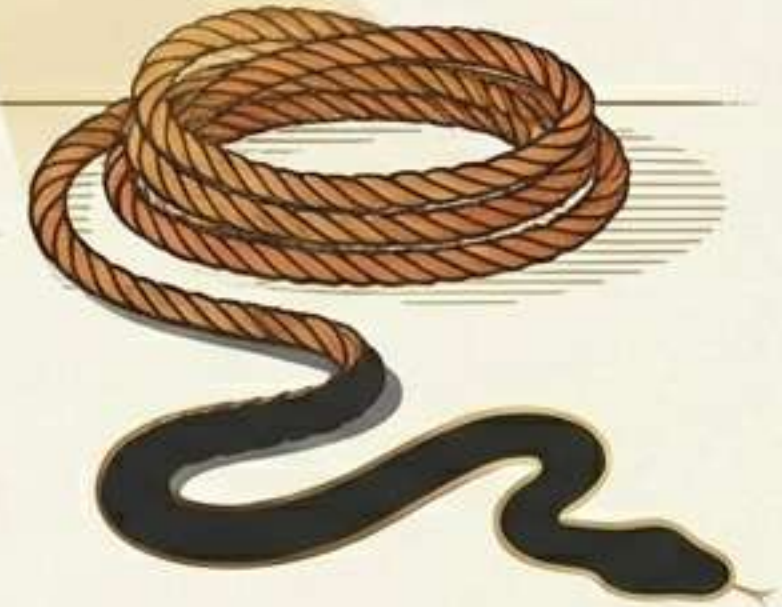
The Effect is hidden
in the Cause.

Parinamavada (Transformation)



The Cause actually
changes.

Vivartavada (Apparent Change)



The Cause only *appears*
to change (Illusion).

Arambhavada
New Creation.

The Spectrum of Non-Duality

ADVAITA (Non-Dualism)

Adi Shankara

Soul = Brahman.
World is Illusion.



VISISTADVAITA (Qualified Non-Dualism)

Ramanuja

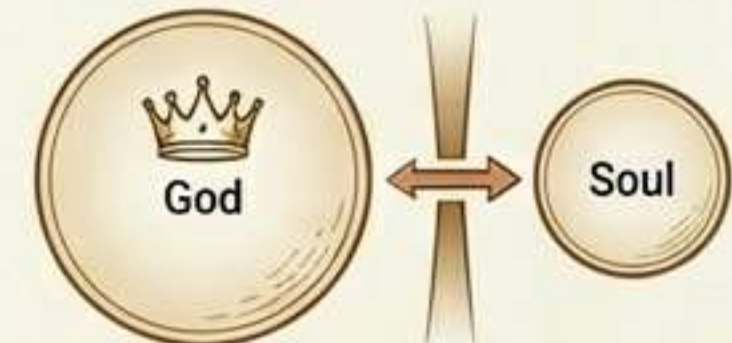
Soul is part of Brahman
(like a cell in a body).



DVAITA (Dualism)

Madhva

Absolute separation
between Soul and God.



Nuances in the Divine Relationship

Cormorant Garamond (Charcoal, #2C2C2C)

Dvaitadvaita (Nimbarka)

Cormorant Garamond (Charcoal)

Dualistic Non-Dualism.

Difference and non-difference
are both natural.

Inter (Slate Gray, #4A4A4A)



Shuddhadvaita (Vallabha)

Cormorant Garamond (Charcoal)

Pure Non-Dualism.

The world is a real manifestation
of God, not an illusion.

Inter (Slate Gray)



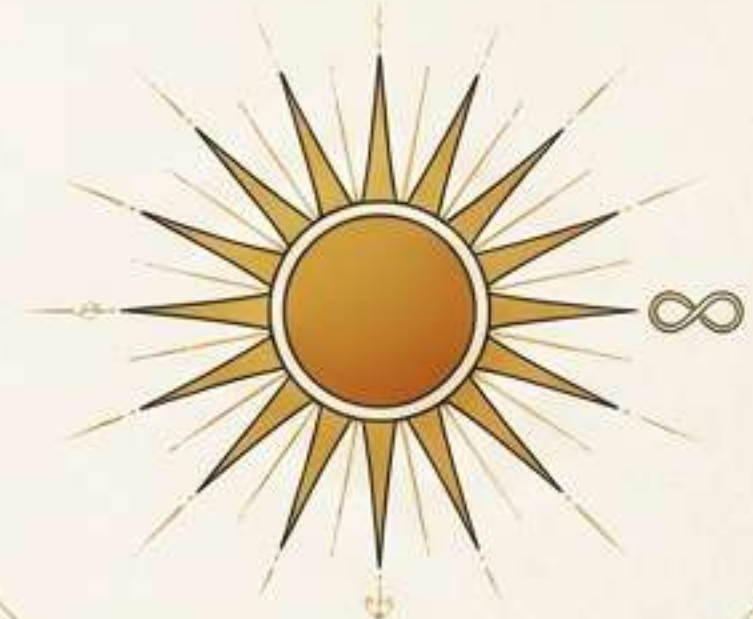
Achintya Bheda Abheda (Chaitanya)

Cormorant Garamond (Charcoal)

Inconceivable Oneness and
Difference.

Like the Sun and its rays—
simultaneously one and distinct.

Inter (Slate Gray)



The Path: Prerequisites for Knowledge (Sadhana Chatushtaya)



The Methodology of Realization



SHRAVANA
(Hearing)

Listening to
the truth.



MANANA
(Reflection)

Logical inquiry to
remove doubt

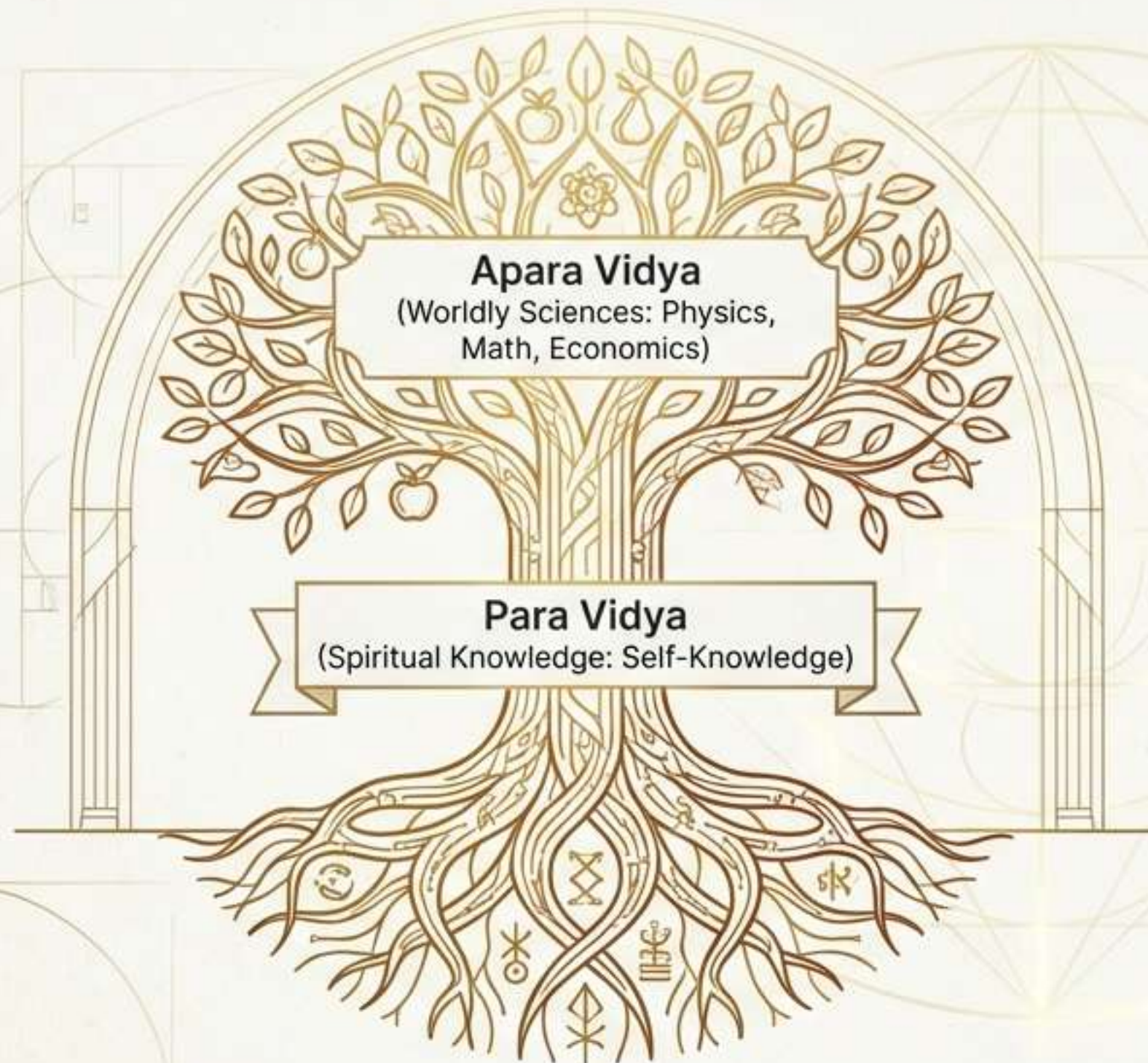


NIDIDHYASANA
(Meditation)

Assimilation into
direct experience

Aim: Chitta Vritti Nirodha — Ceasing mind fluctuations

Education and Evolution



The Goal: Education is not information gathering, but the “manifestation of perfection already in man.”

The Teacher: A spiritual parent responsible for holistic development.



The Universal Message

The Promise: The mortal becomes immortal.

The Ethics: If I am you, harming you is harming myself. Love is the only logic.

The Call: O Children of Immortality (Amritasya Putrah). You are not sinners;
you are the Divine experiencing human life.

Arise, awake, and stop not till the goal is reached.